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UJA-BIG Co-ordination Talks Scheduled Soon

By J. PETER BRUNSWICK

National Jewish Post Correspondent

NEW YORK—The United Jewish Appeal last week had received no formal invitation to participate in a UJA-Bond coordinating committee under the chairmanship of Ambassador Eban. The Post was told by a UJA spokesman.

He indicated, however, that exploratory discussions would almost certainly take place in the U.S. early in September between "all parties concerned." It can be assumed that in addition to the Israel Government, UJA and the Bond drive, the Jewish Agency and the Council of Jewish Federations and Welfare Funds (CJFWF) will be regarded as such interested parties.

PRELIMINARY TALKS

Preliminary talks would most probably deal with the feasibility of setting up such a coordinating committee. Two major items on the agenda would be the committee's prospective membership and its authority in dealing with the kind of conflict which has effected the success of many local UJA as well as Bonds campaigns.

Membership of the powerful CJFWF will almost certainly become an issue of these deliberations. The Council's local affiliates have been outspoken in their dissatisfaction with the contest between UJA and Bond drives on the communal level. Last April, after censuring the manner in which AFDI was running local bond campaigns, the Council had proposed the formation of a national coordinating body along similar lines now to be formed. It was quickly rebuffed by Julian B. Venezky, Bond leader, who described the Council as "... incapable of serving as a unifying force..." (NJP, May 9, 1952)

DISCUSSED FURTHER

These issues were further discussed in a series of behind-the-scenes conference between representatives of CJFWF and Israel Foreign Minister Sharett during his recent visit to Washington. Officers of the Council at that time again urged the formation of a coordinating committee between UJA and AFDI. The Post learned from Herbert R. Abeles, a vice-president of the Council, and chairman of its National Local Relations Committee.

Since the Council had favored a coordinating body for over a year,

Hit Negro Exclusion In Housing Project

SAN FRANCISCO—Jewish organizations have joined in the protest against an announced "separate but equal" type exclusion of Negroes from a San Francisco Housing Authority project which will provide living quarters for 228 families in the North Beach sector of the city.

E. N. Ayer, chairman of the authority, announced Negroes would be excluded in accordance with a long established "neighborhood pattern."

Arthur J. Cohen Jr., president of the S.F. Council for Civic Unity, an inter-denominational, non-sectarian group, challenged the policy, asserting that "the only fair way is to take the applications in the order in which they come."

Ayer insisted, however, that no question of segregation or discrimination was involved, adding that "the thing you're expecting of us is just the thing people who would like to eliminate public housing would like to see done. We have achieved civic unity by following the policy these people are asking us to abandon."

The North Beach area is not populated by Negro families and there are extensive housing projects elsewhere available exclusively to Negroes.

year, Mr. Abeles said, it would naturally like to participate in such a committee. It feels that it could be helpful in eliminating some of the difficulties now existing, but would not insist on participation, if one of the two major parties should object. At present, no such objection has been raised by either the United Jewish Appeal or the Bond people, although representatives of the latter could not be reached

a for comment.

May They All Live Long and Usefully

JERUSALEM—There is at least one aspect of political life in which Falastin, Arab newspaper, wishes Arab political leaders would emulate their Jewish counterparts in Israel. Falastin, The Jerusalem Post reported, in remarking on a Post comment on the relatively young age at which three Israel Cabinet ministers, Remez, Kaplan and Pinkas, have died, said wistfully: "Israel Cabinet ministers die in their prime, while Arab ministers enjoy too old an age, often remaining in office longer than desirable."

'Double-Talk' Laid to Resort Bias Denial

RUTLAND, Vt.—Officials of the man, assistant to the president of the Union of American Hebrew Congregations.

The meeting, described to The Post as "bitter and frequently vituperative," was called by NCRAC chairman Kane in an obvious try to prevent the long simmering controversy over the MacIver Report from bursting into the national limelight once again during the forthcoming plenary session of the NCRAC, to be held in Atlantic City, September 6-8.

A series of proposals, offered jointly by the ADL and the AJ Committee and designed to block acceptance of the findings of the MacIver Report by the Plenary Session in Atlantic City, were rejected outright by the other agencies present, The Post was informed.

The two major civic defense agencies proposed a "division of labor" in several of those areas where duplication had been described as particularly apparent and wasteful. Thus they offered to agree to a joint committee on problems of labor, in partnership with the Jewish Labor Committee.

Similarly they sought agreement on a joint committee on veterans affairs, with the Jewish War Veterans as a third partner. Both agencies seemed prepared to discuss even collaboration on civil rights matters with the American Jewish Congress, with whom they had rarely found themselves in accord in the past. Both ADL and the AJC Committee claimed the mass media and all investigative work as their own exclusive area of activity.

None of the joint committees suggested by them were to be supervised by the NCRAC. The possibility of joint financing, a major recommendation of the MacIver Report which had been placed on the agenda, was never discussed.

With the last hopes of a compromise dashed, it remained for the plenary session of the NCRAC to accept or reject the report of its Evaluative Study Committee. Whether the ADL and the AJ Committee, chief dissenters on this issue, will accept the decision of the plenum or bolt the NCRAC is a matter of speculation.

the religious symbols of any schools. As the result of pro-faith, referring, at the time, particularly to those of Hanukkah, in the schools under his jurisdiction, ruled that the manner of observance of holiness was to be left to the definite sectarianism in the public school principals.

Al Capp's Remarks on Kashrut Insult to Jewish Traditions--Kramer

NEW YORK—Rabbi Simon G. Kramer, president of the Synagogue Council of America (SCA), this week denounced as an insult to American Jewry the presentation of Judaism made Aug. 5 by Al Capp, noted creator of "Lil Abner," on the nationwide television network of the Columbia Broadcasting System.

Capp, appearing on the CBS experimental TV program, "Summer School," as one of a series of speakers explaining in elementary language the three major faiths of America, told a studio child audience that it was "kinda silly" for a Jew not to eat a "juicy pork-chop or ham sandwich nowadays." (NJP, Aug. 22, 1952)

"This is a perfect example of what the Synagogue Council had in mind in adopting a resolution at its last plenum to keep the treatment of Jewish religious matters on behalf of American Jewry in the hands of Jewish religious bodies," Rabbi Kramer told The Post.

The SCA represents nationally the three wings of American Judaism, rabbinical and congregational, and in that capacity has been supporting that portion of the MacIver report on reorganization of American civic defense which would remove interfaith activities from the Anti-Defamation League of B'nai B'rith and the

American Jewish Committee and transfer it to religious bodies.

In discussing the Al Capp presentation, Rabbi Kramer confirmed a report that the SCA had reached agreement on steps to present a program for such handling of interfaith activities to the next plenum Sept. 6 of the National Community Relations Advisory Council (NCRAC) which is to take up the broiling issues of the MacIver report.

The report had been made by Joseph G. Shapiro of Bridgeport, Conn., a member of the executive board of the Union of American Hebrew Congregations (UAHC), the Reform congregational body, and chairman of the UAHC committee on SCA.

Shapiro reported that the UAHC, the Union of Orthodox Jewish Congregations and the United Synagogue of America (Conservative congregational) "along with the SCA are now in agreement and ready to handle the interfaith program."

Shapiro disclosed the agreement in a statement to The Post protesting a Post report that the SCA had addressed a "discreet bid" to the NCRAC for supervision of interfaith work. (NJP, June 27, 1952)

Rabbi Kramer declined comment on Shapiro's version of the stand of the Union on the MacIver Report's

NCRAC PEACE TRY FAILS

By J. PETER BRUNSWICK AND ZEV KRONISH

National Jewish Post Correspondents

NEW YORK—Dramatic last-minute efforts to avert open warfare over the MacIver Report ended in dismal failure. The Post learned from usually reliable sources, immediately following a top-level, top-secret session of the six Jewish Community Relations agencies, held here last Sunday.

Present at the four-hour meeting behind the tightly shut doors of suite 111-112 of the Statler Hotel were Irving Kane, Chairman of the National Community Relations Advisory Council (NCRAC); Joseph Barr, representing the Jewish War Veterans; Adolph Held, chairman of the Jewish Labor Committee; Frank Goldman, president of B'nai B'rith (representing the Anti-Defamation League); Jacob Blaustein, president of the American Jewish Committee; Rabbi Israel Goldstein, president of the American Jewish Congress and Rabbi Jay Kaufman, president of the Union of American Hebrew Congregations.

The meeting, described to The Post as "bitter and frequently vituperative," was called by NCRAC chairman Kane in an obvious try to prevent the long simmering controversy over the MacIver Report from bursting into the national limelight once again during the forthcoming plenary session of the NCRAC, to be held in Atlantic City, September 6-8.

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recommendations on interfaith program handling, asserting only that as a result of the last meeting of the SCA plenum, an SCA committee was working on details of the program to be presented to the NCRAC.

Rabbi Kramer said he believed that the detailed program for handling of Jewish interfaith civic defense work would be ready in time for presentation to the NCRAC plenum.

Rabbi Kramer said he had received no information as to reasons for the selection of Al Capp as a spokesman for American Judaism and added that the SCA was planning to investigate. He said the SCA may take further action in accordance with its findings.

"The cartoonist's remarks will be greatly resented as an insult to the traditions of Judaism by all American Jews, regardless of individual attitudes toward observance of the dietary laws," Rabbi Kramer asserted, adding that this comment applied even "more so" to the cartoonist's theology.

This was a reference to Capp's handling of the Jewish rejection of Jesus. Capp told the child audience that Jews do not reject Jesus as "the son of God. They go a step further and say that all men are sons of God. Jews believe that God is our father and that all of us are brothers."



BLAUSTEIN



GOLDMANN

Laugh Nervously at Hitler

GERMANS FILL THEATERS TO SEE 'DESERT FOX'

FRANKFURT, Germany—An Associated Press dispatch from here reported that audiences "mostly watched silently . . . but hisses and nervous laughter broke out when Hitler—his face a misshapen mass—was first shown on the screen," when "The Desert Fox," Twentieth Century-Fox film biography of Nazi General Erwin Rommel opened in theaters throughout West Germany Friday Aug. 22.

The film, which has been the object of bitter attack from various sources throughout Europe and North America as glorifying German militarism and creating a Rommel legend, was playing to packed houses. Two leading theaters here were packed to capacity and theaters in other leading cities reported standing room only.

The film was being exhibited here ten months after it was ready for release, American officials having persuaded Twentieth Century-Fox to delay its showing in Germany.

Lebanon Wants Syria To Take Its Refugees

BEIRUT, Lebanon—Disagreement continues among the Arab lands themselves as to the disposition of the Palestine Arab refugees.

Fearing that the addition of a large group of Moslems would upset the Christian status quo in the land, Lebanon "has requested a foreign power" to induce Syria to accept its 10,000 refugees, it was reported in a press dispatch from here in The Jerusalem Post.

At the same time, it was reported that Colonel Shishakly, dictator of Syria, told a United Nations official that Syria would refuse any additional refugees.

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Jews Will Continue To Drink Liquor Soberly, Yale Survey Indicates

(This is the first in a series of two articles on a sociological study of how Jewish children become acquainted with alcoholic beverages and how attitudes toward drink ing are transmitted to the child in a Jewish home.)

By BEN GALLOP

National Jewish Post Correspondent

NEW YORK—The present-day American Jewish children seem destined to become another generation of Jews conforming closely to the centuries-old Jewish group pattern of easy familiarity with alcoholic beverages but very little drunkenness.

This is the key conclusion emerging from a recent research study by the Yale University Center of Alcoholic Studies, one part of a long-range study of all phases of American Jewish drinking patterns.

The study, "Drinking Patterns of Children and Adolescents Attending Religious Schools," by Ruth H. Landman, appeared in the March issue of the Quarterly Journal of Studies on Alcohol.

the child in a Jewish home."

299 CHILDREN INTERVIEWED

The method used was to interview 299 Jewish children and adolescents attending religious schools in New Haven and to relate the findings to some still unpublished data obtained from the parents of the children.

The major highlights of the findings included:

- Total abstinence from alcohol is rare not only among Jewish adults but among children as well.

- The theory of a direct relationship between the degree of traditional Judaism in a Jewish home and control of drunkenness remains an open question; the pattern of presence of alcoholic beverages and absence of drunkenness is true regardless of the degree of Orthodoxy.

KIDDUSH FIRST CONTACT

- The majority of Jewish children nevertheless apparently have been introduced to alcoholic beverages at some ritual occasion, most often at kiddush.

- The Jewish adolescents, like their parents, make a sharp distinction between drinking and drunkenness. The majority reported they had never been drunk and the few who had indicated—though the questionnaire did not ask it—that such behavior would not happen again.

- There is probably a relationship between typical Jewish attitudes toward intellectual achievement and these attitudes.

HOME IS CENTRAL

- The effect of the Jewish home as a medium of creating such attitudes is of central importance.

The selection of children attending religious schools for the sample immediately posed the problem of defining Jews for the purposes of the study. Mrs. Landman noted that restricting the sample to religious school pupils made it somewhat different from the adult group being studied in the general research program. The adults include the entire Jewish population of New

Haven "in which religious identification" was only one of the several criteria in defining Jewishness.

The 299 children were those attending eight of New Haven's nine Jewish religious schools, the ninth being excluded because it is a newly-organized and still small school in one of the suburbs. Two of the four synagogue schools are Conservative, one Orthodox and one Reform. All have both afternoon and Sunday classes. In an interesting comment on Jewish life in New Haven, Mrs. Handman reported that "the students attending the Sunday classes were selected as more representative of the congregations."

In the Jewish community center and in the independent Jewish schools, including an Orthodox day school, week-day students were interviewed. The age groups were five to seven, 12 to 14 and 15 to 17.

CONFIRMS PREVIOUS DATA

The study confirms "all previous data pointing to a high incidence of drinking among Jews." Noting that previous studies have found total abstinence rare in Jewish adult or nearly adult groups, the researcher said that "the percentages obtained in the present study indicate that this is true of children as well."

Indicating that preliminary data, as yet unpublished, indicate that nearly all male Jews of New Haven use alcoholic beverages, the research expert reported that it was obvious that the vast majority of Jewish children attending religious schools have been introduced to alcoholic beverages by their parents in home surroundings.

Eighty-eight per cent of the five to seven year group, 96 per cent of the 12-14 group and 93 percent of the 15-17 year group reported having had an alcoholic beverage.

Only two parents, according to the children, had ordered their offspring never to touch alcoholic beverages and in only four homes were such beverages never served.

(To be concluded next week)

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ISRAEL GOODS COST TOO MUCH ON WORLD MARKET - DOV JOSEPH

JERUSALEM—The prices of Israel's products are too high to compete on the world market, Dov Joseph, Israel's Minister of Commerce and Industry, last week told a meeting of the Advisory Export Council.

Those present at the meeting sharply criticized most of Israel's commercial treaties as well as some of the personnel who negotiated them and urged consideration of the revision of the treaties.

Citing Turkey as an example, Joseph said other countries offered the same products there by as much as 40 percent cheaper. He stressed the need for expansion of the barter agreement system and reciprocal trade agreements.

S. Bejano, representative of the Israel Manufacturers Association, told the meeting of some foreign markets where Israel manufacturers of the same product are trying to undersell each other.



JOSEPH

Last Immigrants from Hungary Reach Israel

TEL AVIV (WNS)—The last group of Hungarian Jews to be allowed to emigrate to Israel under an agreement between the two countries arrived here last week. The group of 112 persons reported there were still about 100,000 Jews left in Hungary, of whom 70 percent would like to leave the country. The new arrivals also told of having all their food, medical supplies and books confiscated at the Hungarian border.

John Bernstein Dies at 80

DANBURY, Conn.—John L. Bernstein, a founder and former president of HIAS, died last week at 80. Bernstein was also a founder of the Ocean Parkway, N.Y., Jewish Center, a trustee of the Israel Matz Foundation, a director of the Herzliah Hebrew High School and a member of the American Jewish Committee, ZOA and the Joint Distribution Committee.

Won't Prosecute Teenager Who Threatened To Bomb Center

By HARRY HOFFMAN

National Jewish Post Correspondent

EASTON, Pa.—A 15-year-old boy has confessed sending letters threatening to bomb the Jewish Community Center in Easton last March, Arthur Cornelius, Jr., special agent in charge of the Philadelphia division of the Federal Bureau of Investigation, revealed.

Cornelius said the boy, whose name was not disclosed because of his age, told FBI agents, after he was taken into custody, that he did not intend to carry out any of his threats.

FIND TYPEWRITER

The FBI added that the typewriter on which the boy typed the letters was found.

The U.S. Attorney's office in Philadelphia has decided not to prosecute the boy, Cornelius said, because he is a minor and did not realize the seriousness of his act.

The youngster sent two letters to the center, according to the FBI. In the first, signed "Der Fuhrer," he threatened to place a time bomb in the building.

NAZI SYMBOLS

The second letter contained the figure of a large swastika drawn with red fingernail polish with the words "Heil Hitler" and anti-Semitic statements.

The letters caused considerable concern at the time. Guards were placed at the center and other public Jewish buildings in Easton, and rewards totaling \$2000 were offered for information leading to the arrest and conviction.

Czech Reds Announce—Oren Has 'Confessed'

PRAGUE—The Czech Government last week informed the Israel Legation here that Mordechai Oren, Israel Mapam Party leader who was arrested here last December, has "confessed" to all the charges against him.

On his arrest, Oren, who was passing through here on his way back to Israel from a Communist-sponsored "peace" rally in Berlin, was charged, among other things, with "plotting against the security of Czechoslovakia" and with seeking to induce Czech Jews to emigrate to Israel.

Oren was believed related to or friendly with Rudolf Slansky and several other Czech Communist leaders who were then being or have since been "purged."

Mapam, headed by Dr. Moshe Sneh, is the pro-Soviet left wing of Israel's labor movement.

Report Spreading Purge Of Rumanian 'Zionists'

VIENNA (WNS) The leaders of the Jewish Democratic Committee in Galatz, Rumania, have been arrested by the Rumanian Government on charges of "Zionist fanaticism" and "sympathy for the traitress Anna Paulker," it was reported from here.

A report from Belgrade, Yugoslavia, stated that all Jewish army officers in Rumania have been dismissed and sent to work camps. The report explained that anti-Semitism was growing in Rumania, as a result of the recent dismissal of Foreign Minister Anna Paulker, and members of the army had refused to carry out orders given by Jewish officers.

Polish Reds Exploit Anti-Semitism—Report

VIENNA—Anti-Semitism in Poland is growing again, and is being exploited by the Communist regime to distract attention from its responsibility for the growing economic difficulties, a press dispatch in The Jerusalem Post reported from here.

Strong confirmation of the re-nascent anti-Semitism was seen in the death sentences on two prominent Lodz Jews, a Mr. Saul Kaplan and a Mr. Svitzky, who were charged with private trading in gold articles and in foreign currency. For such charges, which are common in Poland, the dispatch said, hundreds of non-Jews have received prison sentences.

News of the death sentences, which was not published in the Polish press but was passed along the grapevine of the Jewish community and brought to Vienna by recent arrivals from Poland, therefore "aroused alarm and indignation almost comparable to that when 46 Jews were massacred at Kielce some time ago," the dispatch stated.

The death sentences followed the liquidation of the Jewish cooperatives, which were established last spring under Communist encouragement.

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AZYC Head Urges Training for Israelis Coming To Work With U.S. Jewish Youth

By WILLIAM KRAMER

National Jewish Post Correspondent

JERUSALEM—Israeli personnel going to the United States to talk to American Jewish youth about coming to Israel should be trained in the ways and needs of that youth, a man who has dealt with that youth in the Zionist area strongly urged in an interview with The Post.

Rabbi Amram Prero, national director of the American Zionist Youth Commission (AZYC), comprising junior and senior Young Judaea, the Intercollegiate Zionist Federation of America (IZFA) and Junior Hadassah, emphasized that the training should begin in Israel, before the sh'lihim (emissaries) leave for the U.S. And in the U.S., the Jerusalem-born, Chicago-educated rabbi suggested, AZYC would give them further training before sending them into the community.

Short trips, seminars, summer schools and a Shnat Sherut (Year of Service) approach to bring Jewish youth to Israel will do more to increase immigration



RABBI PRERO

"Win Friends and Citizens"

can Jewish youth, their sometimes too dogmatic, scare-psychology approach to urging Americans to go to Israel.

Noting that those in the American Zionist youth movements very often are in conflict with their parents on the question of aliyah, Rabbi Prero, who is a graduate of the University of Chicago and was ordained by the Hebrew Theological College of Chicago, said: "Those who use fear and a negative approach to youth will never succeed. The stabilization of life in Israel and the increasingly realistic and positive approach of Israelis to the American Jewish community is the greatest asset to aliyah."

Rabbi Prero was to remain here till the end of August, with a group of senior leaders and members of AZYC affiliate groups. He called for increased facilities for these short trips, which "win friends and citizens for Israel."

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Local Funds Giving Education 'Fair Deal'

By ZEV KRONISH

Chief, New York Bureau of The National Jewish Post

NEW YORK—Despite the fact that receipts from welfare funds in 1951 were proportionately not greater than five years ago, Harry Starr, president of the American Association for Jewish Education, believes that on the whole Jewish education is receiving a fair deal from local Jewish federations and welfare funds.

In 1946 the American Association for Jewish Education serviced 63 communities on a budget of \$60,000 and received from welfare funds a little over \$24,000, far less than half the AAJE show. Five years later the AAJE budget was close to \$150,000 for 250 communities and the welfare fund share of the cost came to around \$65,000, still considerably less than half.

Starr told The Post that the AAJE has in the past five years received "relatively increasing amounts, when other Jewish agencies are getting less." In 1947 the Welfare Funds contributed \$28,000, in 1948 around \$37,000, in 1949 close to \$54,000 and in 1950 approximately \$58,000.

Federation officials are much more sympathetic now to Jewish educational endeavor than ever before, Starr stated, but expressed the view that education ought to have an ever higher priority when allocations are being considered than is now the case.

He also noted that national Jewish organizations are more "education conscious" than in previous years and cited the establishment a year and a half ago of the National Advisory Council of Jewish organizations as an important achievement, saying it constitutes a vital line of communications.

19 Sailors from 12 Lands

JUMP SHIP IN CANADA, WOULD GO TO ISRAEL

MONTREAL—Nineteen sailors of seven religions and twelve nationalities, who are being detained by Canadian immigration authorities for jumping ship, have applied to the Israel Consul for Israeli citizenship.

The nineteen men—one Armenian, two Australians, a Dane, two Dutch, an Estonian, two Finns, a Greek, a German, an thusiasm we have read the Italian, two Letts, a Mexican, three Swedes and one stateless—wrote to the Consul:

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'ECONOMY' LESS IMPORTANT THAN VOLUNTARISM-KLUTZNICK

(Concluded from the August 15 Issue)

WE PROPOSED in the field of labor, that we continue to collaborate with the Jewish Labor Committee by improving what has long existed, a contract of cooperation between the Jewish Labor Committee and the American Jewish Committee on one hand and the ADL and the Jewish Labor Committee on the other hand.

Then we came to the field of fact finding, and certain other fields where only the American Jewish Committee and the ADL are active. There we developed, and are today operating by mutual consent with tight professional cooperation, looking toward assignment of work through small lay committees.

Now, I could go on ad infinitum! In the field of fund raising, we said, "Look, what have you done to us? First you do not give us enough money to operate with, and now you do not want us to operate. Let's quit kidding ourselves, we are going to operate. We have a mandate from our constituency. We have a Joint Defense Appeal which has had a fight for its life. It is the agency that is raising funds to carry on the principles and work of the American Jewish Committee and the Anti-Defamation League of the B'nai B'rith, and we must support it."

We were forced into our independent campaigns in New York and forced into the independent campaign in Chicago. We will not yield one step further, and we will not be tied up by those who know nothing about our work or about the money we should seek. But we will say to the Large Cities Budgeting Conference, you name your own representatives on the executive committee of the Joint Defense Appeal. You tell us what information you want. You participate in the determination of these decisions. You sit with us and we will welcome you there.

NOW, THIS IS the nature of the proposals that we made.

These proposals, when presented, were presented for one sole purpose. We wanted to keep faith with our commitment and we wanted, as a corollary thereof, to preserve the National Community Relations Advisory Council. We did not want to see a new functioning agency created which would only duplicate, once again, what is being done.

These were presented to the Evaluative Studies Committee. After lengthy and detailed dis-

cussion (for a moment it looked like they were meeting with decent reception) this committee adopted an entirely new set of proposals.

This was known as the Weinstein-Shevitz proposal — Lewis Weinstein of Boston, a very fine citizen of that community. He came forth with what he thought was the panacea for all ills. It is very simple. It was a Barron-Minkoff proposal with frills—and the surrey on top.

This time they said simply this: Look, we will assign to the Jewish War Veterans, the veterans work. We will assign to the Jewish Labor Committee the labor work. We are going to assign to the Synagogue Council the religious work, to the American Jewish Congress the legal and brief writing, and since you two big agencies work so well together, you get together and tell us how to divide up the rest of it.

THAT WAS THE proposal and it was adopted by the Evaluative Studies Committee. Our Executive Committee concluded, and so has the Executive Committee of the American Jewish Committee, to respect the Weinstein-Shevitz proposals. Instead, we have taken this position: When we go to the plenum, we will make our presentation in good faith. We propose that these present a workable opportunity to discover whether or not we can eliminate what they allege is waste and duplication. We believe they are within the framework of the greatest and most important right which the Community must preserve—the right of people to be themselves, to organize as they see fit, to express themselves as they see fit, always being considerate of the other man's right to do likewise.

We preserve in these proposals the principles of voluntarism. It is no curious misadventure that in the sociological survey by MacIver little space is devoted to the fact that the Anti-Defamation League is but an arm of the B'nai B'rith, and there are several hundred thousand people in the B'nai B'rith. It is not important what you think. If a sociologist says you think wrong, and he guesses wrong and we have an increase in anti-Semitism, we have a scientific conclusion. You are not to question it.

The rights of people to express themselves and to honestly differ, collaborating to the full, is basic in the position we have taken. If we stand by and permit any other position to be taken or adopted, we are false to our trust.

IF WE PERMIT the establishment of a single controlled agency in the field of community relations, we have taken but the first step to the establishment of a controlled agency in Jewish education. We have taken

but the first step in the establishment of a single controlled agency in every aspect of Jewish life. If it is good there, it is good everywhere else.

I am not prepared to say—and neither is the B'nai B'rith through the Supreme Lodge, the Executive Committee, or the Anti-Defamation League through its Executive Committee and Commission—we are not prepared to say that Jewish life in America has reached that static stage where now all we need do is develop organisms through which we express efficiently and without heart or soul, the way to save each dollar in the community life that we want to build.

Economy is important, but creatively, the ability to build, to make new ventures, to increase the strength and the purpose of Jewish life is at stake. To me that is more important.

THAT IS THE ISSUE, my friends. You may ask many questions about it. There have been many words written on it, but the issue is—and here I allude to MacIver, and I do so kindly—MacIver had a right to premise his recommendations on the proposition that you could eliminate or reduce anti-Semitism by eliminating or reducing the differences between Jews and non-Jews. This is a simple premise. It is not called assimilation in the MacIver Report. It only looks like it, smells like it, walks like it and talks like it. That was the premise out of which would properly ensue the context that you can integrate and eliminate all differences.

We in B'nai B'rith believe that the survival of Jewish life is only possible, not by lessening its values, but by increasing its richness. We have not yet reached the acme or the golden age of Jewish life in America. We must fight for the freedom and opportunity for voluntarism all over America to contribute to the ultimate character content and quality of the American Jewish community.

Brooklyn Soldier Wins Posthumous DSC

NEW YORK—The highest award conferred on a Jewish serviceman in the Korean war, the Distinguished Service Cross, second only to the Congressional Medal of Honor as an award for combat heroism, last week was bestowed posthumously on the late Pfc. Lawrence Goldstein. The decoration was presented in ceremonies at Governor's Island to the hero's parents, Mr. and Mrs. Hyman Goldstein, Brooklyn.

According to the citation, the 22-year-old soldier was mortally wounded while serving as point man for his unit's main assault on heavily fortified enemy positions at Heartbreak Ridge. He encountered two enemy soldiers manning a listening post and slew them before they could give an alarm. The sound of the fire, however, alerted the enemy, which then directed fire on Goldstein and his unit. Though rendered helpless by his wounds, he roused himself to warn his unit and point out the exact location of concealed enemy positions.

Goldstein, who had been in service only six and a half months, died while being moved to an aid station.

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Friday, August 29, 1952

THE NATIONAL JEWISH POST

5

SEE TRY TO BRING RELIGIOUS INSTRUCTION INTO NY SCHOOLS

By WILLIAM KITAY

National Jewish Post Correspondent

NEW YORK—With the fall opening of school only days off, many Jewish leaders here are concerned over reports that several Christian groups are preparing to enter the public school system with religious educational programs.

Several Jewish leaders are anticipating that certain Catholic and Protestant educational groups will use a recent U.S. Supreme Court decision approving this city's released time program as the signal to go ahead, The Post learned.

NO VIOLATION RULED

The court pointed out that in New York, the public schools, at the request of the parents,

merely permitted children to leave classes for one hour each week

to attend religious education classes at some outside institution. Inasmuch as the plan did not require the use of the school, its facilities or its teachers in the religious education, there was no violation of the First Amendment of the Constitution that calls for the separation of church and state.

Previous to the New York decision, the nation's Jewish community was guided by the famous McCollum decision. This was handed down by the Supreme Court in March 1948 and held that a released time program in Champaign, Ill., was very definitely unconstitutional because the

public school classrooms were re-used for the religious instruction

He said the NCRAC still feels that the utilization of the personnel or the resources or the machinery of the public schools in even permitting such a program to exist was an infraction of the Constitution.

SINGLES OUT CHILDREN

While the New York plan does not utilize city school classrooms or teachers to provide the religious education, he added, it does single out children in the schools on a religious basis. Children whose parents did not see fit to ask for the released time thus were made to feel they were different from their classmates because of their religion.

The Post learned, too, that several Jewish communities across the nation had been using released time to provide instruction for their children. That while these communities were still opposed to the idea in principle they nevertheless had decided to take advantage of the plan once it was put into effect.

The attitude of these communities and, reportedly, many rabbis, is essentially that "if released time is going to give us children to teach, then why not use it," as a means of drawing children into the religious schools on a full-time basis.

However, many communities across the nation, The Post learned, have abandoned their released time programs when informed that the NCRAC and the Jews of the country generally were opposed to the idea.

CLAIMS ALL OPPOSED

One Jewish educator who is vigorously fighting the released time program told The Post he felt the Supreme Court decision involves only the situation as it exists in New York City at the moment. "This decision," he said, "is not in any way intended to mean that the released time program is in every case constitutional. The decision makes it clear that in communities where coercion can be demonstrated as being present in the program, then the Supreme Court decision would be otherwise."

On this point, another spokesman for the NCRAC said his group still feels that despite the Supreme Court decision, such coercion does exist in the New York plan in the form of pressure put upon the non-conforming children by those who do participate in the plan.

And despite legal opinion that the New York decision was no license for religious groups to invade the public school system, there is evidence that such moves will take place this fall.

Teachers Better Paid Than Ever, But Could Stand Raises

By ZEV KRONISH

Chief, New York Bureau of the National Jewish Post

NEW YORK—Jewish teachers today earn better salaries than in years past but their lot under the best of circumstances is still not as good as the lot of other professionals in Jewish life and teachers in the public school systems.

Of the 250 communities serviced by the American Association for Jewish Education, 40 contain boards of Jewish education. Only seven, however, have teacher codes that deal with salary, annual increments, cost of living clauses, vacation, seniority, insurance, pension and sick leave. These are Chicago, Cleveland, Los Angeles, Miami, New Haven, New York and St. Louis. Only licensed teachers are entitled to code benefits.

LOS ANGELES

In Los Angeles the starting salary is \$2,750 per year with a \$150 annual raise allowed and a maximum of \$4,100 after 13 years of service. In New Haven the minimum salary is \$2,500 and the maximum is \$4,500 after 19 years. After the fourth year, there are \$100 increments annually.

In Miami the bottom salary is \$2,600, and in 13 years the peak, \$4,500, can be reached. Increments of \$150 a year are authorized. In Cleveland a teacher begins at \$2,200 and can go to \$4,050 in 16 years. Up to the ninth year of service, increments of

\$100 a year are given and \$150 a year afterwards, until the maximum is reached.

St. Louis offers a beginning salary of \$1,830 and after 15 years it is possible to earn \$3,800. The salary scale in New York City was recently amended from \$2,200 to \$2,600 as a starting salary and the top salary of \$4,800 can be reached in 17 years. Increments of 100 are authorized for the first 9 years and afterwards it is increased to \$150.

10,000 TEACHERS

There are approximately 10,000 Jewish teachers and they are divided as follows: 3,000 in afternoon schools, 6,000 in Sunday departments and 1,000 in all-day institutions.

One AAJE official, noting that Philadelphia and Boston have no teacher codes, asserted that the larger the Jewish community the greater the chaos.

Approximately 70 students are graduated each year from the teachers' seminaries.

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The House of Values

Chicago Builds First Day School Center

By LOUIS SHOICHEK

National Jewish Post Correspondent

CHICAGO—For the first time in the history of Chicago a school building is being constructed which was planned especially to house an all-day school.

The Torah Center of Lake Shore, on Chicago's northeast side, grew out of the combined efforts of two neighborhood Orthodox congregations, who three years ago decided to pool their efforts towards meeting the sudden influx of Jewish families from the West Side, the now-disintegrating center of Chicago Orthodoxy. To be combined into one educational center, which will be dedicated Oct. 19, are the Hebrew School and Torah Day School of Lakeview Anshe Shalom Center and the Brandeis Day School of Congregation Anshe Mizrach.

The Center, which is expected to be ready for use early in 1953, will accommodate a pre-school program from the age of three, a full eight grade elementary school, a daily afternoon Hebrew School and a Sunday School, with full administrative, recreational, educational and dining facilities for a capacity of 500. The Center facilities will also be made available to the community for an adult education program as well as for community social and cultural functions.

Meanwhile, 200 children are enrolled and attending classes in the old quarters. The Center is affiliated with the Associated Talmud Torahs of Chicago, the Orthodox educational agency.

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The House of Values

WOMEN'S VIEWPOINT

ORTHODOX VIEW ON 'DIVINE' LAW
NOT UPHELD BY THE FACTS

By HELEN COHEN

RABBI Shubert Spero's discourse (NJP, Aug. 22, 1952) follows the accepted Orthodox position that the Law was received from Heaven on Mt. Sinai.

In March, 1951 we gave you another approach to Jewish Law, which, we expect, is acceptable to most modernists. It was a quotation from the Dec., 1950, Reconstructionist, in which Eliezer Whartman, an American Jew who had gone to Israel, wrote:

"Religion is a completely subjective belief in God. As such it does not fall under the category of 'law' . . . (Judaism) has created a set of customs which acceptance and practice throughout the centuries have hallowed and given the appearance of law."

The crudity of the concept of God's having revealed Himself to human beings and handed over to them detailed and minute laws governing every phase of their daily lives is incongruous with the rational acceptance of the concept of "Divine" law. Custom grew out of the needs of the day. Practice confirmed those customs. Needs changed—customs changed . . ."

NOW, SUPPOSE WE LOOK AGAIN at the changes which took place in some of those customs (or laws) to determine which approach is more logical. Are these changes:

- "interpretations" with Divine sanction, as the Orthodox insist, or are they simply
- customs which changed with an evolving religious civilization, as Dr. Mordecai Kaplan defines Judaism?

Take the case, presented here before, of the separation of meat and milk. The Orthodox tell us that, down to the last word by the latest scholar, it is all God's word, merely interpreted.

We know that the separation of meat and milk goes back to the Biblical Commandment: "You shall not seethe a kid in its mother's milk." (Ex., XXIII, 19)

We also know that a group of Jews (the Falashas), who, until recently, were completely cut off from all contact with other Jews, continued to keep this rule in its simple, primitive form, with no embellishments—they don't cook a kid in its mother's milk.

Is it more logical to conclude that the waiting interval, the separate meat and milk dishes, separate times for washing them, separate towels, etc., are "Oral" Law, Divine interpretations, or Anyone who is willing to look at

are they customs that evolved a fact with an open mind can recognize that original rule in one cognize it as a fact as clearly as a group of Jews but not in the other the next person.

This is only one example.

Truman May Address
JWB Conference

WASHINGTON — President Truman may establish a record for presidents of the United States if he is able to carry out his tentative promise to address the annual conference in October of the National Jewish Welfare Board.

He told Samuel D. Gershovitz, executive vice-president of the JWB, and Philip Schiff, Washington representative of the organization, when they visited him at the White House last week, that he might address the conference if it did not conflict with his plans to participate in the presidential election campaign. If he does, it will be his second appearance before a Jewish group, having recently ad-

YOUR
NAME

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N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.



HELEN COHEN

Beshar

● Dear Mr. Pearlroth:
Our family is of Sephardic (Spanish) descent, believed to have settled in Istanbul, Turkey, many centuries ago. There are hundreds of Jewish families bearing the name Beshar and I should like to know its meaning. Are all the Beshars related to each other? Thank you.

MRS. G. BESHAR

New York

BESHAR is indeed a most common name among Sephardic Jews. Its bearers are not necessarily related. The name derived from a curious custom long prevalent in that branch of Jewry expelled from Spain in 1492. The oldest son frequently receives the given name of Bechor (first born). The Hebrew word was given the local pronunciation of Beshar, which in innumerable instances was later made the family name. Bechor was the name of the first born whose father was living. Orphans were given their father's Hebrew name.

Baldkind

● Dear Mr. Pearlroth:
The other day I was asked by friends of mine whose family name is Baldkind as to the origin and meaning of this name. My friends don't know what part of the country their parents came from.

MORRIS NUGER
Charlotte, N. C.

BALDKIND is a slightly misspelled metronymic. It is derived from the feminine name Bella, Yiddish Beile (Beautiful), to which the Russian termination "kin" was added in token of descent. The correct name was originally Belkin or Balkin (descendants of Beile). The two d's were inserted by a subsequent generation to whom Bald (soon) and kind (child) made better sense. There is no doubt that the family name originated in Russia.

dressed a Jewish National Fund gathering, possibly a record for American chief executives.

B'nai B'rith Institutes
Of Judaism Slated

BANDERA, Tex.—The Texas State Conference of B'nai B'rith District Grand Lodge No. 7 will sponsor its second annual Institute of Judaism at the Wagon Wheel Ranch here Sept. 1-4. Marvin Lowenthal, author; Rabbi Samuel Blumenfield, president of the Chicago College of Jewish Studies and superintendent of the Board of Jewish Education; and Rabbi Irving Levey, director of the Princeton University B'nai B'rith Hillel Foundation, will lead discussions on "Judaism Through the Ages."

Rogovin Continues
To Baffle Yanks

NEW YORK—Once again Chicago White Sox pitcher Saul Rogovin proved himself a nemesis to the Yankees, beating them in one of the three straight Sox victories that temporarily dumped the Yanks into second place.

Rogovin held the Yanks to five hits in the 12-3 contest and gave up four walks. Saul was never in trouble as he hung up his eleventh victory of the season against nine losses, working his first complete game since June 10.

ARDMORE, Okla.—The same team will lead discussions on the same theme at the second annual Institute of Judaism of the Oklahoma State Conference of B'nai B'rith District Grand Lodge No. 7 at Lake Murray here Sept. 7-10.

PEWAUKEE, Wisc.—Rabbi Morris Adler, Detroit, and Dr. Marvin Fox, professor of philosophy at Ohio State University, director of the Columbus, O., Institute of Jewish Studies and chairman of the Bureau of Jewish Education and of the Board of Education of the Columbus Hebrew School, will lead discussions on "Men and Ideas That Have Molded Judaism" at the third annual Institute of Judaism of the Wisconsin Councils of B'nai B'rith District Grand Lodge No. 6 at Oakton Manor here Sept. 5-7.

UAHC Takes Over
Local Camp Project

SAN FRANCISCO—The national office of the (Reform) Union of American Hebrew Congregations has taken over supervision of a camp project here, after local financial support for the project was not forthcoming.

The project was initiated last spring, when Benjamin Swig, local civic leader, purchased in trust the 203-acre Kathleen Norris estate at Saratoga, about 60 miles south of here. The site, completely equipped for conferences, summer camps and convocations, was to be used for the religious and educational activities of West Coast Reform congregations, under the auspices of the Jewish Religious and Educational Foundation then organized by Swig. (NJP, May 9, 1952)

The local communities failed to respond adequately, however, when the Board of Rabbis of

Sid Gordon raised his runs batted in total to 57 but his batting average dropped a point to .293. The Boston Braves star had 20 home runs to his credit.

Joe Ginsberg, Detroit Tigers catcher, boosted his average back to .214, after dipping the previous week. Considerably above his less than .200 mark of a month ago, Joe has driven in 28 runs.

Northerners presented to them the idea for fund subscriptions.

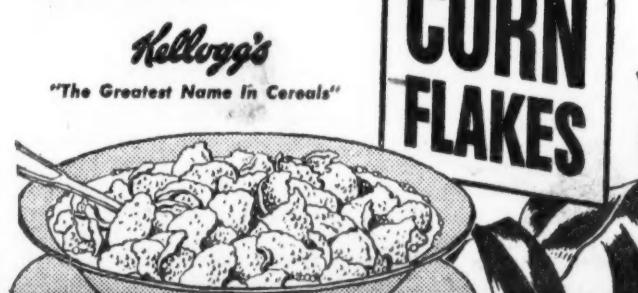
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Growing Pains of the U.S. Jewish Community

IN ISRAEL, recently, the late Eliezer Kaplan told The Post that the conflict between the United Jewish Appeal and the Israel Bond office was a domestic problem of the U.S. Jewish community. In the next breath he confided that Foreign Minister Moshe Sharett was soon to be in the United States, and it was the hope that he would be able to bring some sort of peace between the opposing camps.

Mr. Sharett has been here and is back in Israel. Now a delegation from the Israel bond organization is in Israel with a view, no doubt, of presenting its position in the matter.

Israel's perplexity over what to do in the American Jewish community is understandable. Israel would like for the U.S. Jewish community to resolve this difficulty. But if the U.S. Jewish community finds itself unable to do so, then Israel realizes that it will be the eventual loser.

Back of the situation is the immaturity of the U.S. Jewish community. In another generation, the many fights erupting on almost all sides will not be possible. Today, in the turmoil that is the American Jewish community, organization is fighting organization, leader is ranged against

leader, and the ordinary Jew who is just beginning really to be aware of what is going on, looks about him in amazement.

But it will not always be so. Nor for long. The present difficulties will in time be classified as growing pains. Every seed must break through the earth with a vast effort before it finds the sunlight.

Meanwhile Israel doesn't know what to do. Once it had only to follow the decisions of the American Zionists (when they weren't at each others' necks), but now it is past the stage where it can with impunity fail to take into consideration the entire American Jewish community.

The children of today's Jew will see the end of the conflicts. By then, general Jewish education will be widespread; it will no longer be a simple thing for the orator to win his way against the judgement of the masses, and the domination of the national Jewish organization will have ended.

It is unfortunate that at this time of need for so much wisdom the American Jews are so immature as to be unable to make any kind of real contribution in this score.

THE EDITOR'S CHAIR

I HAVE commented before on the Jews, the amateurish work done from all these various sources, for the most part thus far in together with my personal recollection of which has been lauded highly evolved."

A MAN can't be blamed for what he looks like, but he certainly can take a picture which doesn't show him with an insipid man as that used to portray Julian Venezky, chairman of the executive committee for the Israel bond



VENEZKY

sale. Julian can't be blamed either if the publicity department of the Israel bond drive uses his picture, but still he has some responsibility to his friends and family to present a likeness that shows the guy is at least breathing, not a blank-faced individual looking around to see if he's still alive.

The Post is not averse to printing Mr. Venezky's picture when the news warrants, but like all publication we like to sell our newspapers and anything that detracts from that possibility causes us to think twice before publishing.

Julian can be as fiery and as stubborn as any other Jewish leader in the U.S. So we don't understand what happens to the cameras when they attempt to catch him in a pose other than one which shows him in a blank stare as if he were patiently waiting for the guy who has refused to buy bonds to finish giving him the standard list of alibis.

After all, Julian can't be bored with life all the time. He may have evolved his dopey look when he was a fullback at the University of Maryland to make the opposition think what a sucker this guy is going to be.



ROTHBERG But whatever its origin, it is a deterrent today and is about as helpful as is the frozen smile of his sidekick Sam Rothberg.

Turkish Anti-Semite Jailed
INSTANBUL, Turkey — N.F. Kisakurek, noted Turkish anti-Semite and editor of the anti-Jewish daily *Buyuk Dogdu* (The Great East), has been sentenced to three months in jail for defaming the Mayor of Istanbul. Kisakurek's paper recently accused the Jews of "waging bacteriological war against Islam."

Israel and Jordan sanitation experts are conducting joint anti-malaria operations.

The National Jewish Post

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Friday, August 29, 1952
8 Elul 5712

Calendar

Rosh Hashana	Sept. 20-21
Yom Kippur	Sept. 29
Tzom Gedalia	Sept. 22
Sukkot	Oct. 4
Sh'mini Atzeret	Oct. 11
Simhat Tora	Oct. 11
Hanukkah	Dec. 13-14

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Mr. Abbell's Statement

WE have sought to analyze our distaste for the statement issued by Maxwell Abbell of Chicago, endorsing Eisenhower for president.

The formal statement was issued to the press of the nation from Eisenhower's headquarters in Denver.

There can be no criticism of Mr. Abbell's taking a stand for or against a candidate. When Stephen S. Wise personally entered politics in New York City some years ago he was subjected to much criticism for involving himself in political fights as a rabbi. His answer was forthright—that instead of being criticized he should have been praised for performing his duty as a rabbi, one of whose principal tasks is to seek improvement of conditions.

So it is difficult to criticize Mr. Abbell.

The story in The New York Times said: "The formal announcement said that Mr. Abbell was speaking for himself, but that he was the head of the central organization of the conservative Jewish religious movement," and later in the story gave a brief explanation of the nature of the United Synagogue of America, of which Mr. Abbell is president.

The Chicago Sun-Times, however, simply identified Mr. Abbell as "president of the United

Synagogue of America," explaining the nature of the organization, but omitting the qualifying statement, which The N.Y. Times printed, that Mr. Abbell was speaking for himself.

It would seem, in the case of The Sun-Times, for example, that Mr. Abbell's position was being used to give the impression that a group of Jews, as such, are supporting Eisenhower.

Mrs. Abbell's statement itself was almost flawless from the standpoint in which we are discussing it. Mr. Abbell clearly took a stand on issues, and whether or not one agrees with the views he presented is immaterial.

The question we are raising is not one of black and white. Where does one draw the line? Is it not true that Mr. Abbell rose to the presidency of the United Synagogue as a result of his service to Conservative Judaism, and does not a description of this organization give the full picture of the man's stature?

Yet the feeling persists that this is a political maneuver in which Jewish leaders should not participate.

We hope we aren't being too picayunish, and, most of all, not relegating ourselves to that status of second class citizenship we so often accuse others of consigning themselves to.

Mrs. Rosensohn's Views on Halutzut

NO ONE could take exception to the outline of the halutzut recruitment program of Hadassah as outlined in the interview Mrs. Samuel Rosensohn, the organization's president, gave recently to our Ben Gallob.

There was not the least attempt to evade on the part of Mrs. Rosensohn, even when embarrassing questions such as the small number so far which the program she has outlined has brought to Israel, nor in terms of commitment to halutzut.

In fact, the interview, since it is probably the first time that Hadassah has, through its top officer, put down on paper the answer to many of the questions raised by halutzut, could be important in setting Hadassah's sights at a steadier halutzut program.

If there was any indication that Hadassah was afraid of all-out commitment to a halutzut program, it certainly was not revealed in this frank interview. Mrs. Rosensohn explained carefully that what Hadassah was opposed to in some halutzut efforts, was the attempt to apply pressure on young people who might not be in a position to make their own decision.

On this there is common agreement.

What this precaution actually does is to raise the age level for halutzut to the point where

those embarking on the program are at the adult, and therefore responsible, level.

Mrs. Rosensohn does not pay tribute even by indirect to the canard that there is anything unpatriotic and disloyal in young American Jews going to Israel as pioneers. This, too, is the wholesome approach.

We do not expect, nor can Hadassah expect, that this kind of sane approach will win over the American Council of Judaism to the halutzut concept. But it will serve to win many adherents to the program who heretofore have been confronted with misstatements and half-truths which have served only to confuse.

What is important is to see that the program is prosecuted vigorously so that the pace might be quickened. There is no reason to exclude quantity, just because quality is important. Why not both quality and quantity? The one does not preclude the other.

Those most affected by halutzut are bound to be the women of the American Jewish community. If Mrs. Rosensohn's views can commit Hadassah, and there is no reason to believe otherwise, then a large and important segment of the American Jewish community's women can be said to be behind a halutzut program.

Not a Lost Cause, Not Yet

Sincerely, among others.

This was quite an achievement. For the most part, the top leadership in the American Jewish community shies away from anything that smacks of Jewish learning. No more would they be seen riding in a Ford or a Chevrolet, as being caught alive at an institute. To these leaders education is still something dispensed in a Talmud Torah to youngsters of Orthodox parents or to those destined for the rabbinate. For themselves they see no advantage in learning of Jewish ethics, the Jewish outlook on civilization or Jewish history. When such a session takes place at a national convention, they may wander in and wonder why they were so impressed, and perhaps privately compliment themselves on being interested in other things than merely making money.

It is not a lost cause, not yet. There is still hope for the American Jewish community, and the least that can be said is that Jewish education is making progress, considerable progress.

which I searched for information

ALTHOUGH a little less slowly than The Post had hoped, the institute as a leading device for adult Jewish education is gradually coming into its own.

Not only is B'nai B'rith's program slowly gaining momentum, but other Jewish organizations are gradually employing this device with beneficial results. Both Reform and Conservative groups have been using the technique, although not under the name of institutes, in camping, and all in all, it seems that a most important force in Jewish education is coming into its own.

Shlomo Bardin's hope to some day use his Camp Brandeis for promotion of institutes was finally fulfilled in an institute at the California Camp Brandeis recently. What made this institute a little out of the ordinary was the fact that some of the top Jewish leadership of the Far West participated in the three-day retreat. Some of these names should be familiar to you: Louis Boyar, Julius Fligelman, Y. D. Markson, Julian

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GOTTLIEB HAMMER SAYS M. Z. FRANK ERRS IN ANALYSIS OF JEWISH AGENCY

(See M. Z. Frank's reply this issue)

August 4, 1952

Editor, National Jewish Post:

It is not our intention to deal with the ad hominem statements and the general tenor of Mr. M. Z. Frank's recent columns on the Jewish Agency for Palestine. However, attention must be called to some glaring errors of fact.

Mr. Frank writes that "the Jewish Agency is one thing; the Zionist Organization is another." This is a surprising statement. The Jewish Agency Executive and the World Zionist Executive are synonymous. The Executive is the supreme body of the Zionist movement.

He writes that his "basic criticism of the Agency" is "that it is a non-representative body responsible to nobody." Mr. Frank should know better than that. The Agency Executive is elected by the Zionist Congress. The Zionist Congress, in turn, consists of delegates of all Zionist bodies from all over the world.

This also answers the following passages by Mr. Frank: "The Jewish Agency, purportedly in the name of World Jewry, administers colonization. Or immigration. What does the average Jew in Brooklyn know about how the administering is done?"

Apart from operating under the searchlight of the World Zionist movement, the Jewish Agency Executive's activities are conducted in cooperation with the Israeli Government and are accounted for to the United Jewish Appeal in this country and to Jewish communities throughout the world. What better "control for the Jews of the world" than this manifold supervision of Agency activities?

Mr. Frank writes: "At the last Zionist Congress, it was discovered that to keep peace among the party leaders (and their handful of followers, although they pretend to represent masses), the ambitions of nineteen leaders had to be satisfied and that number were made 'directors of Agency Departments.'" It is true that the Jewish Agency Executive consists of nineteen members. It is untrue, however, that all nineteen are directors, or heads, of Agency Departments. Each Department is headed by a member of the Executive, but this does not mean that there is a Department for each member of the Executive. This point makes all the difference.

Mr. Frank says: "Superannuated leaders or ambitious politicians who somehow couldn't get into the Government are dividing amongst themselves the plums of office." This is patently untrue. Indeed, the Israel Government is constantly drawing upon the Jewish Agency Executive for manpower. Levi Eshkol, Oct. 6.

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Lack of Hebrew Readers Blamed on Israel Leaders

Editor, National Jewish Post

Dr. Israel Efros, in his statement in The Post of August 1, touched on a vital matter when he said that "there is little or no hope for a substantial American audience for Israel literature." The Israeli language is Hebrew and the circle of Hebrew readers in the U.S. is small and its number is not noticeably increasing.

However, it is significant that Israeli cultural leaders are doing nothing to encourage the small number of Hebrew readers in America in their pursuit. Since the founding of the Israeli state it has been extremely difficult for American Hebraists to obtain a book printed in Israel. If one is occasionally lucky enough to lay his hand on such a book the price has been fantastic and frequently beyond the reach of the majority of Hebrew readers in this country.

I realize that there is a grave paper famine and serious inflation in Israel. Nevertheless as a matter of public relations the Jewish Agency should see to it that some copies of every book for which there is likely to be a demand be set aside for distribution in America.

Because of our inability to obtain the books we are interested in, those of us who have looked to Israel as the promised land, "the spiritual center," are gravely disappointed.

The Jewish Agency has a well-organized cultural department in New York. One of its prime functions should be to encourage the sale of Israeli books in America.

RABBI
S. FELIX MENDELSON
Chicago

Can't Keep Up With Changes in Jewish Law

Editor, National Jewish Post

The Post often claims that Jewish life in America is turning to more tradition. Let me ask you something about Conservative Judaism as seen in your own columns.

The Conservative rabbis voted this summer that a religious Jew may eat fish in non-kosher restaurants, if the fish itself is of a kosher kind. That means the moment the food is kosher we can eat it even if it is fried or cooked in treifa pots and served hot in treifa dishes.

Now, then, the logical consequence of this position would be that a Jewish family should only be careful to buy kosher meat and also not to use butter and cream together with the meat, but it is no longer necessary to have separate dishes or even kosher dishes. Is that more traditional? Or is it another example of Conservative inconsistency to say that fish prepared in treifa pots outside of the home is acceptable, but a milk soup prepared in a fleishig pot at home will not pass?

Believe me, these new laws of Conservative rabbis are very confusing and are not, in my opinion, strengthening tradition.

HARRY RABIN

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GERMAN CONSUL IN U.S.**DENIES WAR CRIMES CHARGE**

By CHESTER M. ZEFF

National Jewish Post Correspondent

SAN FRANCISCO, Calif.—Publication in The Jewish Community Bulletin, Bay Area Anglo-Jewish weekly of a JTA dispatch from Berlin, Germany, condemning Dr. Gerhard Stahlberg, former German foreign office attache, drew a reply from Stahlberg who is now stationed in San Francisco as West Coast Consul General.

The reply was published in the current Bulletin. The initial charges were reported in "Democratic Germany," a newspaper published in Communist-controlled East Berlin. He was charged with participating in the Nazi campaign to annihilate the Jews of Germany.

NEVER UNFRIENDLY

"The charges against me are false," says Stahlberg, "and I am at a loss to understand their motivation or why they persist. I never have been unfriendly to the Jewish people. Before I entered the German diplomatic service my law association in Germany and elsewhere was with firms in which Jews were important members . . .

"I refused to join the National Socialist Party because I was opposed to Hitler's attitude toward law and justice. His persecution of the Jews was one of the policies I could not accept. Because I was not a Nazi party member I remained in an unauthoritative position and was not promoted

until after the end of the Nazi regime."

Stahlberg added he had been cleared by the State Department a year ago when he was first assigned to San Francisco.

'DID BEST I COULD'

Citing his participation in formulating written opinions for the Foreign Office in Berlin, Stahlberg continued: "I am convinced that I did the best I could do under the circumstances and that I risked the enmity of the Nazis for trying to raise objections to their plan to make by an impressive collective pact their anti-Semitism an accepted principal among Germany's allied and satellite states. It may be worth mentioning that a special committee of the German Parliament in Bonn has investigated charges against some members of the Foreign Service concerning their former political conduct. I have just received the report of this committee and note that it does not discuss any charges against me."

Israel Official Rejects Medics' Report People Undernourished

JERUSALEM—The Israel diet provides enough vital nutrition, a spokesman for the Ministry of Commerce and Industry declared last week, commenting on the findings of the Medical Advisory Council on Nutrition.

The Council, which met here, had reported that large sections of the population do not receive adequate nutrition, since they don't show till several years after depend solely on officially distributed rations. (Recipients of food packages from abroad and those who are able to purchase scrip or black market food are able to maintain a somewhat better diet than those who have access only to the official rations.)

Reporting that no diseases of malnutrition had yet been detected, the Council pointed out that the effects of malnutrition on the whole is sub-standard.

General Yitzhak Sadeh, Israel War Hero, Dies

PETAH TIKVA, Israel (WNS)

Brigadier General Yitzhak Sadeh, one of the great heroes of the War of Independence, died here last week at 62. General Sadeh, who was one of the leaders of the pre-state underground Haifa and founder of the Palmah (special striking force), achieved his greatest triumphs during the war with the Arabs when he relieved the settlement of Mishmar Haemek in the plain of Armageddon, repelling an Arab force led by Fawzi el Kaukji, and when he led an arm-

ored column in the capture of Lydda Airport. After the war he entered politics, and last year was elected as Mapam representative to the Tel Aviv Municipal Council.

Shoolem Ettinger's Father Dies

INDIANAPOLIS—Leo Ettinger, 66, father of Shoolem Ettinger, a member of the national executive committee of the ZOA, died here Monday, Aug. 25, after a stroke. The deceased was associated with his sons in the Leon Tailoring Co. Also surviving are the widow, two other sons, and five grandchildren.

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PATRONIZE

THE POST

ADVERTISERS

MUSIC**FAMILIAR YIDDISH FOLK SONGS SUNG PERFECTLY BY MARK OLF**

By JOSEPH GALE

THREE are generally two kinds of Yiddish folk songs, the kind one has never heard before and the kind one's parents used to sing.

Folkways Records has gathered together, by chance or design, twelve in a timely dear and ten.



GALE

dear songs familiar nearly to everyone, on a ten-inch long-playing record. Mark Olf sings, and accompanies himself on the guitar.

The songs are: In An Orem Shtibele, Hob Ich A Por Oksen, Bulbe, Der Rebbe Elimelech, Oif'n Pripitchik, Rozhenkes Mit Mandlen, Dona Dona-Vei Vos Fun Main Mantl Iz Gevorn, A

Ganeyveh, Mariyashe, Zlatke, and Tumba Tumba. Songs of this nature sprang from the sadness and pathos of life in Russia before the turn of the century and were as spontaneous as Negro spirituals. Today, it is easy to miss them; in fact, to make them sound stuffy sentimental.

MARK OLF is that rare interpreter who gives these melodies all the credence, seriousness and feeling they deserve. It is a tribute to his art that his voice is of little importance, even if it were a voice of some prominence, which it is not. It is a nasally, little tenor that adds nothing to what Olf sings, but it does not matter.

The songs are perfectly executed and beautifully enunciated, and each one sounds exactly as it should. The sad ones are exquisitely sad, not mawkish. The gay ones twinkle and tear, and are not roisterous and do not leer. And the lullabies are sane and sensible; they do not wallow in their own slush.

The test of a great folk singer is neither his voice nor accompaniment. Both may occasionally be superior, but most of the time they scarcely bear mentioning. The test is whether he is able to hold an audience with a chorus and refrain composed of a few simple, often meaningless words and sound as if he enjoys what

World Peace Group**Started in Israel**

JERUSALEM — Rabbi Benjamin, the writer, last week called upon people throughout the world to join a new world-wide, non-partisan peace movement, based on the teachings of the Prophets and centered in Jerusalem. The sponsors of the new movement, "The Jerusalem Covenant for World Peace," hope to enlist at least 250,000 members in Israel.

he is singing, whether anyone is listening or not.

On the basis of this definition, and in our estimation, Mark Olf, whom we have never heard before and know nothing about, comes along within touching distance of filling the bill.

YESHIVA Melodies are introduced in Yiddish, sung in Hebrew and offer eleven folk melodies sung by Yeshiva students of the Rabbinical Seminary of America, to piano accompaniment by Joe King. The album contains three ten-inch 78 RPM records issued by the Seminary.

The titles are: "Yevoraich," "Chassidic Melody," "Al Zos," "Oveeneue Malkaynu," "Ootzu Aitzo," "Boruch Elokinu," "Yibone Hamikdosh," "Oveenu Ov Horachamon," "Kol Reeno," "Vekorayv Pezuraynu," and "Lemikdoshach Tuv."

These selections fall into the first category mentioned above: folk songs we are largely unfamiliar with.

They are reasonably well done in a fast, close harmony style. The male voices blend together, and the songs come out easily and well rehearsed. The album is acceptable both to children and adults.

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By Rabbi Alfred J. Kolatch

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I THINK AS I PLEASE**HAKHSHARA, SO TO SPEAK, IN DOING WITHOUT STATIONERY**

By CARL ALPERT

THE little conveniences to which we are accustomed in the States are utterly lacking in most of Europe, and so, as we find ourselves in France, enroute to Israel, suitable writing paper is not at the moment available. Hence this column is being written on lining paper stripped from the drawers of the hotel dresser. In a sense this is a form of hakhshara, preparation for Israel, where paper is in even shorter supply. In the morning, though, I can buy stationery around the corner.

The trans-Atlantic trip on the American Export Line's ship Independence was not hakhshara at all. Indeed, it constituted a week of luxurious living to which we are not accustomed, and, I am afraid, spoiled the family insofar as preparation for Israel's austerity is concerned.

Two hours out of New York we were already scanning the passenger lists for Jewish names and found a number which appeared to qualify. Those who were as interested as we apparently engaged in a similar pursuit, and within a short period we had swung into each other's shipboard orbits. Most of these were Israel-bound, and so had a common topic of interest, but Jewish clannishness on such occasions has been frequently observed and commented on.

EVEN MORE INTERESTING was to note the emergence and identification, from day to day, of others who had earlier in the trip, if not hidden their Jewishness, at least failed to enter the obviously Jewish circle which met from time to time in the lounge or on deck.

One of the latter was stolidly impervious to the Yiddish and Hebrew conversations which were conducted on all sides. None of us even suspected him until toward the end of the voyage, when he suddenly broke down, threw a few Yiddish words into a discussion circle, and then for the remainder of the trip spoke almost exclusively in a rich and eloquent Yiddish. He had found his own.

By far the most predominant language on shipboard was Italian. It eclipsed even English. The great majority of the passengers were Americans of Italian extraction going to visit families or old home towns. Young and old alike, they danced and sang and commented on the entire voyage a festive Italian air.

They are reasonably well done in a fast, close harmony style. The male voices blend together, and the songs come out easily and well rehearsed. The album is acceptable both to children and adults.

mumbling most of the rest. The rabbi helpfully accompanied him in a clear voice.

I doubt if our shipmate really had to say kaddish. He threw himself into the experience emotionally, as if it were a catharsis of his soul. He was purging himself. He was saying kaddish possibly for his own past. He hurried from the little chapel after services without a word to any of us. The next day, without any reference to the previous event, he told us he had decided to extend his visit to Europe and was going to Israel as well. He plied us with questions about the country.

TISH'A B'AV and Sabbath services were held, with Rabbi Joseph Gabriel of the Mizrahi officiating. The ship provided prayer books, yarmulkes, kiddush wine, candles, Aron Kodesh and Sefer Torah. Competitive shipboard events were the premiere of a new movie, bingo and a full moon over the placid southern Atlantic. Yet the requisite minyan appeared. Announcement on the ship's bulletin board uncovered several more Jews.

One of them sat quietly through the services, leafing idly through his prayer book. He seemed moody, passively interested. Toward the end, when the rabbi asked if there were any who wished to say kaddish, he leaped to his feet and began the prayer. He stumbled through it, forgetting whole sentences and never found the "Marrano."

As far as the "Jewish angle" was concerned, however, the biggest story was to be found in the presence of 281 German students returning to Germany after a year of study in the United States. What they had to tell us about the Jewish problem may prove to be of interest next week.

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ISRAEL**Public 'Searchlight' on Jewish Agency Needs New Battery**

(See Gottlieb Hammer's letter this issue)

By M. Z. FRANK
 IN THE 1613 the boyars (nobles) of Russia held an assembly and elected the first Romanoff to be Czar over Russia. The intention was that he, his heirs and successors continue to administer the affairs of the country in the future. The electors were the only ones in Russia who were legally entitled to decide who was to be Czar.

On the strength of the resolution legally adopted in 1613, Czar Nicholas II, in 1913, considered himself the legitimate ruler of Russia who was not bound to consult the people. In strict legality, he was right. But that is the Byzantine conception of representation. Our Western idea of a living contact between the public which is represented and its representatives. We always worry about a system which shall be stable enough to exercise authority and yet elastic enough to respond to the pressure of its public. Does the Jewish Agency Executive fulfill these requirements?

IN MY VIEW, THE JEWISH AGENCY Executive, which is synonymous with the World Zionist Executive, is so far removed from the actual participation of the Zionist public that the two constitute two different bodies. The general membership of the ZOA, of Hadassah, of the Labor Zionists in America, does have more or less direct contact with its own leadership; the mood of the public decides the character of the leadership. Is the same true of the world leadership? When are Zionist Congresses held? How are the delegates elected? What does the average delegate know about the administration of the funds?

When the public to which the administration is responsible and in whose name it acts, is so loosely organized, so little interested, so little familiar with the leaders and administration, the whole representative character of the executive becomes a dead form—like the Czar of Russia representing the Russian people.

MR. HAMMER SAYS the Jewish Agency Executive operates "under the searchlight of the Zionist movement." Something is wrong with the battery of that searchlight. Time to put in a new one. It worked fairly well in 1922. It is practically out in 1952.

The Jewish Agency Executive's activities are conducted in cooperation with the Israel government and



FRANK

are accounted for to the United Jewish Appeal," says Mr. Hammer.

In so far as its own part is concerned, the Israel Government is responsible to its own people—the elector, the tax payer, the Knesset, the press. Inexperienced as this machinery is, imperfect as it is (and its imperfections are no more serious than those of the United States machinery of representative government) there is a live contact there between the public and its leadership. Every detail is discussed in the Knesset and in the press.

But the accounting to the United Jewish Appeal in America is made only in the general terms. Delegates to the UJA Convention are in no position to scrutinize details as members of the Knesset are, or even as delegates to a ZOA, LZO convention are (about their particular affairs).

My own impression is that the average donor to the UJA is hardly conscious of the Jewish Agency Executive (in whose election he has not even the remote part that the organized Zionists have). He is giving money to Israel for the Israel Government to dispose of. He certainly has not asked for a special body of Israel citizens elected by a Zionist Congress (in which he does not participate) to represent him vis-a-vis the Government of Israel.

If Mr. Hammer's view that "what better control . . . than this manifold supervision" is representative of the ideas of the whole leadership of the Jewish Agency then there is hope for that body.

MR. HAMMER'S LETTER seems to be largely based on my account of Amos Eilon's articles in Haaretz. Mr. Eilon made his own independent investigation of details and published five articles. Since then he published another one asking why the Agency is silent. The public in Israel is closer to the situation than the readers of The NJP. Yet all that was said in reply were a few eye-washing generalities. Not a single specific charge was answered.

I see no contradiction between the fact that some men in the Agency, like Josephthal, are able men, and my statement that "superannuated leaders or ambitious politicians who somehow couldn't get into the Government are dividing amongst themselves the plums of office." I know many elected and appointed officials of the Jewish Agency who are good men and are doing good work. But the machinery as a whole creaks and is unrepresentative.

I wonder whom Mr. Hammer is trying to kid when he pictures Ben-Gurion as the champion of the Agency. The fact is that many of the Agency's functions have al-

ready been taken over by the Government in the past two years. The bill on the "status" gives the Agency little more than compliments. Yesterday (August 13) when an accidental majority in the Knesset changed the wording of the compliments to read that the Zionist movement is the representative of all Jews outside of Israel, B. G. threatened to resign and withdrew the bill. On that, incidentally, he had the unanimous support of all members of the Cabinet.

WHEN I SPOKE WITH PRAISE of "some departments of the Jewish Agency," I had in mind in particular the work done by the Immigration, Colonization and absorption departments and the Youth Aliyah. I still think that Colonization should be done by the Government and that the existence of a Government Ministry of Agriculture and an Agency Department of Colonization side by side in the same country creates confusion. But that does not detract from my admiration of the excellent—often heroic—work done by the Agency officials. (Incidentally, the Absorption Department is going out of business).

I am not an economist and am in no position to judge the work of the Economic Department. I have great respect and even affection for some of the men working there. But the question asked by Amos Eilon still remains unanswered: "Why have both an economic attaché at the Israel Embassy and an Economic Department of the Jewish Agency?"

Mr. Hammer failed to answer the question why there had to be an artificial division along geographic lines between the Culture and Torah departments.

As for his array of Activities of the Cluture Department, I am not impressed. In the United States and Great Britain, there are enough competent Jewish bodies interested in Education who can establish refresher courses for teachers without the aid of the Jewish Agency. I don't know the conditions in Latin America. The "ulpanim" in Israel are doing excellent work, in co-operation with the Ministry of Education. Why not the Ministry of Education alone?

IT HAS OFTEN HAPPENED that an institution for which there does not seem to be any logical reason for further existence, manages to survive, if it fulfills the following two conditions:

- to make itself useful under the changed conditions.

- to mobilize a large body of popular support.
The latter is impossible without real public debate. If the Jewish Agency does survive, I shall have contributed to its survival more than Mr. Hammer.

German Jews Plan Memorial For Suicide Philip Auerbach

MUNICH, Germany—The Jewish community here has set plans to erect a memorial for Philip Auerbach, a former leader of the post-war German Jewish community, who committed suicide Saturday, August 16.

Auerbach took an overdose of sleeping pills after he was convicted of embezzlement and bribery Thursday, August 14, by a German court.

German newspapers termed the suicide of the former chemist and inmate of the Auschwitz and Buchenwald concentration camps "a tragic conclusion" and "a tragic consequence."

Auerbach had been convicted, with Rabbi Aaron Ohrenstein, former Chief Rabbi of Bavaria, of embezzlement and bribe-taking in connection with the activities of the Jewish restitution office here, directing the allotment of funds to Jewish victims of Nazism.

The trial, which dragged on for five months, was a minor of money irregularities were cause celebre here. German made against him.

Newspapers had severely criticized the appointment of ex-Nazis to hear the case, while anti-Semitic elements sought to make another affair Dreyfus of the case. Auerbach, however, though he himself referred to the case as a Dreyfus affair, in his final statement before being sentenced to two-and-a-half years in prison thanked the judges for a "fair trial." A parliamentary inquiry into the case has been requested.

In the course of the trial, also, State Justice Minister Josef Mueller resigned when charges of corruption were brought against him.

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Joseph Goldfields Killed

CHELSEA, Mass.—The Jewish community here is mourning the tragic death of one of its most active couples who were killed in an automobile accident on their way home from their summer vacation. Mr. and Mrs. Joseph Goldfield, 68 and 65 respectively, were killed instantly when the beach wagon in which they were riding crashed into an oncoming truck on a curve in the road. They are survived by seven children, including Maurice, a past president of the David Lowrie Lodge of B'nai B'rith and

chairman of the board of the Chelsea Talmud Torah.

Julius Levitt Dies at 67

LOS ANGELES—Julius Levitt, for the past 33 years West Coast manager and editor of The Jewish Daily Forward, died at 67. He had also been active in B'nai B'rith, the Jewish Community Council, the Jewish Welfare Fund and many other institutions.

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ZOA Regions Must Get National Approval For Israel Projects

By ZEV KRONISH

Chief, New York Bureau of the National Jewish Post
NEW YORK—A resolution barring local regions of the Zionist Organization of America (ZOA) from undertaking projects without the approval of the national administration was overwhelmingly passed at an extraordinary conference of the ZOA National Administrative Council here this week.

The resolution recommended that priority be given to those projects proposed by the Israel General Zionist Party.

Asked by a delegate whether projects recommended by the Israel Progressive Party, a splinter group of the General Zionist Party, would be approved by the administration, Rabbi Irving Miller, ZOA president, replied: "We'll cross that bridge when we come to it."

VOTE DUES INCREASE

The conference also voted 100 to 55, after much heated discussion, to raise the organization dues from five to ten dollars a year.

The debate on raising dues marked by intense opposition



RABBI MILLER
Wont Make Rash Promises

from administration friends and foes alike, who warned that the organization would lose thousands of members if the dues are raised.

During discussion on halutzut, Rabbi Miller disclosed that he is waiting for Rabbi Abba Hillel Silver to return from Europe so he can discuss with him the problem of halutzut and ask him

'I DON'T KNOW YET'

Zvi Dershowitz, a member of a Young Zionist District in Long Island, commenting from the isle to send Israel 5,000 or 10,000 floor on Rabbi Miller's statement young people if I don't have about housing for American immigrants to deliver. I want to go to migrants to Israel, asked: "What officials about housing and job going to provide housing? I am not going to tell thought halutzut was to help American youth to go to Israel build the country up."

Tombstones Are Source Material

SEFARDIC RABBI WRITES HISTORY OF N.Y. JEWS

NEW YORK—Epitaphs on the tombstones of the 27-year-old Chatham Square cemetery here will be the frame of reference of the unique history of the early Jewish settlers in New York, Portraits Etched In Stone, by Rabbi David de Sola Pool, slated for early fall publication by the Columbia University Press.

Spiritual leader of the 298-year-old Spanish and Portuguese Synagogue Shearith Israel, of which he is preparing a tercentennial history, Rabbi de Sola Pool in the first section of the book will give the factual story of the Chatham Square Jewish cemetery from its beginnings in 1682. The second and largest part of the book will tell the story of 179 people, the Spanish and Portuguese and Central and Northern European Jews who first settled in New York and who were buried in the cemetery in the 1682-1831 period.

Among the subjects of the biographies will be the antecedents of such noted Americans as Bernard Baruch, Benjamin Cardozo, Emma Lazarus, Edgar J. Nathan, Robert Nathan and Arthur Hays Sulzberger.

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